526 (hali·wišt) made from willow, 6 ft. long, pointed on one end. Two lines of willow brush piled up about 20 ft. apart; 2 players, men and onlookers [525] placed bets with third man before game commenced. Women never played; "it was too hard a game for women" (SM). One player started hoop rolling toward opposite brush fence, then both players shot at hoop with poles; if one man slid pole through rolling hoop he won and new game started immediately; if hoop came to rest with pole touching top or side of it, this counted a point for owner of pole; 6 points made game. Very popular game, played "every day" (SM).

524 Shooting game (po·ʂil) played with small marks (po'ozišt) made of pieces of tule well wrapped in bit of buckskin described by MM (Voegelin, 1935 b, 225).

526 Men's shinny game (pa·wa·šil) played with single oak shinny stick (pa·wa·šišt), curved at 525 lower end, and oak ball (homoyišt); goal posts (mu·giništ) for each end of field consisted of 2 posts set 10 ft. apart, with nothing strung between them; distance between 2 sets of posts about 600 ft. Each team composed of 5 men; no umpire; 2 men on each team guarded their team's goal posts; when one team succeeded in getting ball through opposing team's goal, game ended; stakes collected and divided between members of winning team; in reply to my question whether bets wagered on this game, ES replied with fine scorn, "Certainly they bet; they wouldn't run on a hot day for nothing!" Shinny contests often intertribal affairs, held between Kawaiisu-Tejon Yokuts at Tejon; Kawaiisu-Chumash in Kawaiisu territory; Tübatulabal-Chumash at Tejon, etc.

524 No information obtainable on racket game, noted for Yokuts (Culin, 595). Descriptions of several games played by boys 35 yrs. ago given by MM (Voegelin, 1935 b, 225).

Toys.- Acorn tops (pu·lu·'iništ), made from maul-oak acorns, used by boys; same as top figured by Kroeber (Handbook, 449, fig. 41a), except that Tübatulabal top was spun on pointed stick which protruded from bottom as well as top of acorn; upper end of stick twirled between hands and then pushed forward to spin on ground (SM).

Dolls and animal figurines made from red clay by children (Voegelin, 1935 b, 227); boys played with small bows and arrows, bull-roarer (see section on Musical Instruments).

538 Telling of myths.- Occasions for telling myths (tɪ''ɪbinuga'adwal) in winter often of social nature; persons gathered after supper at house of old man or woman who had reputation for narrating stories well; when it grew dark old person, who owned certain myths, would tell these until about midnight; after this his auditors slept until morning star appeared in sky, when they were roused by old people and told to go outside and jump in pool of icy water once (SM); 3 times (MM);

538 2 times (Voegelin, 1935 b, 223). Bath taken to make listeners "strong; keep them healthy," so wood would not prick them (ibid.); if listener did not want to take early morning plunge he or she gave story teller something to eat, such as few piñons, acorns, seeds. Persons in house who did not wish to incur obligations that listening to stories involved lay down, covered head with robe so they could not hear stories, and slept.

538 773 Myths could only be told in wintertime, at night; if told in summer snakes bit listeners and narrator. Tales regarded as true stories, such as Orpheus story which narrates adventures of mortal man seeking to recover his dead wife, SM would tell in summer, but it was taboo to tell Coyote myths, etc., then. A very few old persons, of whom SM is one, still narrate myths to small groups on winter nights.

524 String figures.- String figures (a·wil) made from native twine, in winter, either during day or night, for pleasure only, by men and women; "everybody knew how to make them" (FP, SM). Old people urged young people to make the figures; "if old person had a son or daughter who asked him to make some string figures, the old man would say, 'This is Coyote or Bear,' and the young people would learn how to make it by watching that old person. They seemed to make pictures with those figures. Or if a person knew a lot of figures, people would go to his house at night in winter to watch him make them; the figures might suggest stories to the maker, too" (SM). [538] Figures did not, however, accompany myths as [552] means of illustration. Some names of string figures were: Mouse, Tugayayal (bird), Bluejay jumping (SM), Bear in house, Tugayayal flying, Coyote running, rabbit net (FP). All animals mentioned above occur as characters in myths.

Same taboo extended to making string figures in summer that held for telling myths in summer (above).

WAR

721 Although Tübatulabal were probably, as Kroeber points out (Handbook, 605-606), not markedly aggressive group, nevertheless they engaged in [171] hostilities with neighboring tribes to greater extent than did, for example, their Shoshonean neighbors, Owens Valley Paiute (Steward, 1933, 306). Various central Yokuts groups made raids into Tübatulabal territory, which were followed by reprisals on part of Tübatulabal (SM, FP, FM); "the Kawaiisu used to go and fight with the Tejon people (s. Yokuts), but the Tübatulabal never did" (SM). Although SM, FP said that to [648] their knowledge relations with Koso and Kawaiisu had always been friendly, Tübatulabal even engaging Koso as allies during war with Yokuts (below), FM said he had been told by "Little Bill" Chico that Tübatulabal "often fought with the Kawaiisu,

72 visited the Tübatulabal to pick piñons, and they
173 and the Tübatulabal were friendly with each other again" (SM).

When Bill Chico was chief the Monilabal (Yokuts) from around Bakersfield made a raid into Tübatulabal territory; according to FP's account, "The Monilabal would kill lots of Tübatulabal women and take their beads from them. The Tübatulabal men would chase them back down Kern canyon. Once some Tübatulabal women were grinding acorns at a pit mortar when they saw the Monilabal coming; the women ran home and told the men about it. The Monilabal had feathers on their heads; they had come up the canyon to make a raid, and they killed 2 brothers. The Tübatulabal men chased them and caught up with those Monilabal, and they all jumped into the river (unaugmented Kern); they were way up in the hills whistling at each other, and it was dark when the Tübatulabal men came back from Kernville. The Monilabal had finally escaped by swimming across the river. The fight started in the afternoon and lasted until evening.

"After this fight the Tübatulabal men assembled. They were too angry to make a round dance; they just got together and went down E of Bakersfield; there they shot one man in the head. The
[648] war stopped then. After that Bill Chico and the Koso chief, Mouse, both went down to the Monilabal and told the Monilabal not to fight any more."

PROPERTY, TRADE, DIVISION OF LABOR

421 Personal property, wealth.- Man owned all
562 products of his labor, sons asking father's permission to use such; game man killed belonged to
[602] him, but he shared it "if people who wanted some came over to his house; he usually took a piece to his wife's parents too" (SM). Woman owned products of her labor, implements she used; her permission required for sale of such; children "didn't own anything" (SM, FP); LT said her father sold first basket she made, kept the pro-
[567] ceeds. There was no enslavement of debtors, war captives.

428 Some songs, such as bear, rattlesnake songs
424 owned by men, but not sold; rainmaker's songs, outfit either buried with him or passed on by in-
538 heritance; man, woman owned right to narrate those myths regarded as his because he told them each winter, but after his death "anyone who remembered that man's stories could tell them" and eventually they came to be regarded as property of new narrator (SM).

556 Wealth amassed by men, women in form clamshell money, shell cylinders; these obtained either by inheritance or by selling meat, piñons, etc. Rich
[436] man or chief of advanced age sometimes had "3 antelope or deerskin sacks full of money"; each sack held about 500 long strings rated in American money at $2 apiece, 3 sackfuls totaling $3000. Such wealth hoarded during owner's lifetime; often hidden underneath boulders on rocky hillslopes;